

WORONI is the journal of the students of the ANU. In order for it to effectively be that journal it requires the cooperation and participation of as many students as possible.

# WORONI

## REMEMBER DR. DUNCAN?

From Adelaide, mild mannered city of the South, comes yet another interesting story. In this article the two interesting names are M.K. Clayton and E.R. Moldenhall. Clayton was a member of the Adelaide vice squad last year. His name arose many times alongside that of Dr George Duncan who drowned in the Torrens River just thirteen months ago. Moldenhall is licensee of the Carrington Hotel in Adelaide. This hotel is notorious for the number of times Aborigines are assaulted in or around its premises.

On May 10 this year, in the Adelaide local court, two former police officers faced a civil law suit arising out of an alleged assault. Wayne Hartley Lawson is claiming \$5000 damages from Michael Kenneth Clayton and Edward Ray Moldenhall.

The story in the Adelaide Court was that Lawson was beaten by two policemen after a car chase on October 29, 1971.

Lawson said he was driving in King William Street, city, with two men named Briggs and Myers.

"I saw a green and white Holden with three people in it." He pointed out Clayton as a man he saw in the front of the Holden. "They came alongside me and there were words said to me, then I caught up with the car and there were words again. I cannot remember the exact words. I can remember a word 'cant'. Clayton said this."

Lawson said he drove around the city for a while and later in Gilbert Street saw the same Holden again, outside a restaurant.

"I did a U-turn and parked opposite the car. Clayton came over. He said: 'If you don't go while the going's good you won't be able to', or similar words. I started to take off but the car stalled. I swore at Clayton. Someone yelled out: 'Get them!'"

Lawson said he drove away and the Holden started, turned, followed. In Glen Osmond Road, just out of town, he tried to run the Holden off the road and the other driver returned the compliment.

"I did not think they might be police—I thought they were hoods," Lawson explained.

Suddenly there was a blue light flashing and Lawson stopped his car. Three men appeared around his car and someone said: "Get out."

"I said I didn't know they were police then I was dragged out of the car. I can't remember who pulled me out but after I got out I was knocked to the ground. I was punched. I tried to get up several times but I just kept getting kicked and punched to the ground. I couldn't see who did it. It was too quick, I think maybe two of them.

"I remember seeing Clayton's face several times. I was kicked and punched and I flew through a fence. I was punched at that time in the back, head, all over, and when I went through the fence I hit a tree. When I hit the tree Clayton said something like 'You long-haired bastard, I'll teach you to try and run me off the road and try to kill me.'"

Lawson said Clayton then picked him up by the hair and pulled him back through the fence. He was pushed inside the Holden and had the door closed on his trailing leg. In the car he found a constable Gully, who he said at no time struck him.

The Holden was then driven back into the city, with Clayton punching Lawson several times more. "He told me his hand was cut from hitting me". So Lawson tried to feign unconsciousness, but Clayton hit him again and said: "That didn't work, did it?"

Along the way the car stopped at the same restaurant again and a Victorian policeman got in, a detective Friar. The newcomer said: "You are in a lot of trouble, aren't you?" He advised Lawson to plead guilty in court and say nothing. Lawson, however, pleaded not guilty to indecent language, dangerous driving, exceeding the speed limit and driving without due care, but was convicted and fined on all counts.

Next witness was Lawson's father, C.H. Lawson. He told judge White he was an insurance loss assessor and investigator. He also said he left the police



The Spirit of Nimbin takes to the streets of Lismore Story back page.

force six years ago after giving it 18 years. 10 of them as a CIB detective. He said he attended Queen Elizabeth early on the morning of October 30, 1972, where he found his son in a distressed state.

"He had abrasions to the face, arms, shoulders and had a swollen face."

At the end of the second day of the case, judge White adjourned the case due to the pressure of other court work.

DIGGER

## N.C.D.C. OPENS UP

With the possibility of dozens of new towns being started in Australia before the turn of the century, the National

Capital Development Commission (in line with Kep Enderby's desire to use Canberra as a social laboratory) is opening its ears to any suggestions that could make Gungahlin (Canberra's next satellite city after Tuggeranong) more suited to the needs of the 21st century.

In a seemingly insatiable desire for community participation in the planning of Gungahlin, the commission transported 34 "youths" including about six ANU students to Guthega for a five day "youth seminar" which was strongly futuristic and came up with some fairly radical proposals — particularly in the area of transport (e.g. no cars and minimal parking facilities in the city centre) and housing (up to 30% to be medium to high density and provisions made for communal living and experimental housing). Not satisfied with this exercise alone, the Commission staff from the planners to Associate Commissioner Hans Westerman, encouraged the group to stay together semi-permanently as an active "ginger group" associated with the Commission. So far, the group has decided to have continuing discussions with the planners working on the Gungahlin project as the detailed plans are developed, consider aspects of the more advanced planning of Tuggeranong, and to meet with representatives of Government Departments such as Education, Environment and Capital Territory.

The N.C.D.C. will only introduce a new idea to Gungahlin if it is sure that there is some existing public support for it. Students living in group housing who have an aversion to suburban, three bedroom boxes and have realised the lack of any alternatives in Canberra, should write to the N.C.D.C. with suggestions for alternative housing styles, or just let them know that you would like to see community-oriented housing made available whether it is in the form of villages of domes or just terrace houses and larger boxes.

## THIS IS YOUR PAPER!

WORONI invites articles and ideas from all students, and student groups.

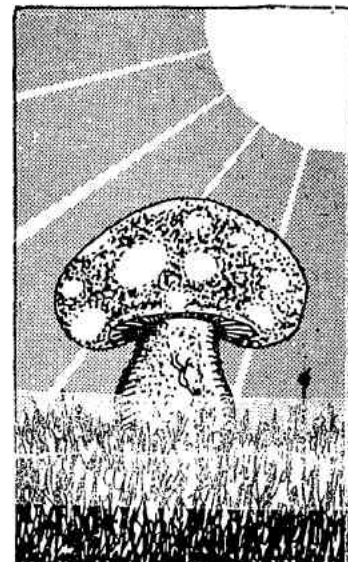
- \* We want people interested in writing articles.
- \* We want people interested in doing reviews, of books, plays, films, or records.
- \* We want photographers, either with photos to submit, or willing to take on photographic assignments.
- \* We want approaches from Groups interested in producing issues of Woroni around specific issues.
- \* We want any information at all that may be of interest to the students of the university.

AND

- \* We want anyone at all interested in the production of the paper to contact us.

WORONI is the students paper!

CONTACT WORONI VIA S.R.C. OFFICE



## BRIEFS..

Apparently the Union managers were barely aware of what the new Union was going to look like until they actually moved into the Building.

The Union Secretary (Gene de Toth) reported to a Union Executive Meeting on 12 March 1973, that "the Architects did not make a copy of the building specifications and a full set of (final) drawings available for study and comment - in spite of repeated requests, thus making it difficult for the Union to know what has been deleted or changed when compared with the original brief".

To finance the amendments made to the original plan, that the Union had not been consulted on, application had to be made to the University administration for extra finance.

*The grill room planned for the Union has been replaced by a restaurant. To be called "Sullivans" (after Sullivans sewer, which runs next to it) the restaurant will charge prices beyond the reach of most students (an evening meal for approx. \$5.) and will feature waitress service and canned muzak. It is hoped it will cater for student parties and functions. The fittings in the room (red walls, and white plastic chairs) are those intended originally for the aforementioned grill room. How long can a restaurant such as this last? A grill room with steaks, pizzas and smorgasborg along the lines of the "Down Under" restaurant, without the frills of waiters and maitre d's seems much more appropriate for an establishment like the Union.*

*President, Richard Refshauge, got the cold treatment from his AUS buddies when he arrived at Nimbin. Refshauge was sent to man a checkpoint 5 miles out of town and left there without relief for 24 hours. And fuck, those Nimbin nights were cold!*

*One of the highlights of the Nimbin Aquarius festival was Woroni identity Jack Growford's high camp act in the lounge bar of the pub. His senses aroused by television lights and cameras, Jack performed in unforgettable style. An evening he will find hard to live down.*

*Do It Yourself Instant Art Become Your Own Walking Gallery. find an object - any object? feels good - any object. Open mind any object feels good. Enlightened mind finds reality complete. Unenlightened mind - object good yet incomplete. Object left - finds own harmony. Leave object - object harmonized. Object complete - reality realized. Object of art? any objections? Exhibition (explanation) by Gary Willis Haydon Allen Tank, Wednesday 14th June and on.*

*The massive financial loss AUS has incurred over Nimbin (\$23,000) means a dramatic cut back in budget for the Union. First to go could very well be David Spratt, John Reid and Paul Foss ex-Woroni editors, now editing National U.*

*A recent departure from Canberra was one Alan Gould. Gould was for six years a strong fighter for student rights at this university. His absence from the arena of student politics will be a notable one.*

I wonder if these facts will have any effect upon those so violently in favour of the introduction of a semester calendar.

A report by the Health Service to the Student Welfare Committee revealed that the number of consultations for reasons of anxiety and exam stress have risen from 155 in 1970, 187 in 1971 to a staggering 406 in 1972 (almost 2/3 of all consultations for mental problems). The report also states: "The most consistent complaint from students was of an excessive workload imposed by a combination of continuous assessment and semester examination system".

Two of the conclusions of the report were: "Present academic work load might be critically examined, particularly in regard to students who are faced with coping both with continuous assessment of their work and semester examination" and "on the basis that education is as much a matter of personal development as of academic achievement, one afternoon per week should be set aside for extra-curricula activities".

A counselling service report also commented on semesters:

"Many problems are presented to counsellors, but one worthy of note here was the pressure of work and resulting anxiety during mid-year. A substantial increase (25%) for this time of the year appeared to relate to the semester system and its conflict with the term year system".

The reaction to Bejke Petersons recent secession talk in some areas in Parliament has been suggestions that the rest of Australia expel Queensland and get rid of Joh, as soon as possible.

Anyway Joh, set up road blocks at the border just after the secessions talk. Their intention was not however to separate Queensland from the rest of Australia, merely to bust all those nasty hippies returning from the Aquarius festival at Nimbin. And bust them he did!

## WORONI COMMENT

The Students' Association constitutional amendments were passed 78 votes to 6 at a meeting of the Students' Association on the 9th of May. The meeting elected a committee of seven to make the necessary preparations to enable the change to successfully take effect from July 1st. The committee is Julius Roe, Bill Salter, Richard Refshauge, Michael Wright, Andrew McCredie, and Andrew Dunstan.

This step which abolishes the SRC and replaces it with a system of committees operating out of the Students' Association can be seen as nothing but a genuine and significant progressive move. Students will take control of student matters, government will be made available to all rather than the ambitious, the power mongers and the faction. It will however only continue to be available if the system is supported by all students. The 84 who voted on the subject are a very small minority of the total 4,000 undergraduates. If only these small numbers continue to be interested in student matters the reforms will undoubtedly fail. The Students' Association will become simply an enlarged SRC run by a tiny fraction of the total student population. The committees will contain the same members, decision-making will rest in a few influential hands.

The reforms were introduced for the benefit of all students. All students must support them if they care at all about the future of their Association.

If people are interested in helping to plan for the changeover they should contact one of the committee members. Meeting will be open.

The first Students' Association meeting under the arrangements will be held early in July. Please attend to ensure the continuing health of your Association.

## A Change

The ANU Labour Club took a radical turn in declaring itself to be a revolutionary communist group. Radical, in that we seek out the set of social relationships which men produce and reproduce in making their own history. These relations and the whole they constitute as they interact with one another make up the social structure. A knowledge of society from within is the spectre of Communism that Marx spoke of. This knowledge must develop but not be subject to Revisionism which tries to "overcome the interpretation of all socio-historical phenomena exclusively from the class standpoint of the proletariat" (Lukacs). Revisionism tries to conceal the structural contradictions in society and so suppresses even in theory the possibility of revolution. It masks what is radically different by pretending that all structures are governed by the same set of relations, usually those of capitalism. Thus it sacrifices the class interest to a particular species. This is what we must avoid. Communists side with the oppressed, but they point out the class, and therefore international, ramifications of that oppression. No group with such aims can depart from the very principles that constitute its unity. We would fall silent, without common premises or knowledge, and into that silence would enter moralising and words without sense.

Revolutionary Communism poses questions and provides answers that the ruling class dare not ask and therefore cannot think to answer because it is not able to contemplate its own demise. Yet it is all too easy to put questions and answers that appear radical but remain on the same ground as the fearful blindness of bourgeois thought. It is all very well to hate capitalism, yet what good is hatred if there is no possibility of any

change? The crisis in any philosophy of change is the overcoming in praxis of the contradiction between "is" and "ought". Communism as a critique of such philosophy asks what kind of society it is possible at all to make out of the present structures. It shows where certain structures are in contradiction and therefore provide creative moments for revolution. Under capitalism the contradiction is between the socialization of labour and its private appropriation, which is most sharply present in the tendency of profits to fall. Utopian schemes have the recipes but no ingredients, oven or egg-beater.

As revolutionaries we do not assert that bombs are more moral than amicable agreements, but rather that violence may well be necessary to change things. What makes for the social relationships under capitalist production is a class of private appropriators and a class of wage-labourers. The interests of the two are contradictory. Therefore the only class that could want to change the social relations is the proletariat, and to be a change that class must abolish the structure that brought it into being. Thus the proletariat abolishes itself and capitalists.

This is only possible under socialism which is a classless society. The transition period shows a contradiction between social production and appropriation and private market exchange of commodities.

The Labour Club is not a proletarian group, but it seeks the only possible change that can occur in the present society. Between Communists and the proletariat there is no division, or else there is Revisionism. The relationship of our words and actions to the reality of Communism is what defines us, and what will render our resolution either truth or falsehood.

Michael Dunn.

# ZIMBABWE!

On the 25th May, 1973, the Whitlam Government issued a press release supporting the 'inalienable right to self-determination and independence of the peoples of Namibia, Zimbabwe and the Portuguese territories in Africa,' (apparently no mention was made of South Africa). In this release, the Government endorsed its 'wholehearted cooperation with the efforts of the international community to bring to an end the illegal Smith regime in Zimbabwe through Sanctions and other measures.'

Since the Whitlam Government was elected in December, 1972, it has been very vocal at the United Nations, and elsewhere, about its support for Sanctions. For example, the Australian permanent representative at the U.N., (Sir Laurence McIntyre) on May 17, 1973, said that Australia was determined to do all it could to make sanctions against the regime effective. At the UN, Australia has supported resolutions condemning 'states that have encouraged, assisted or connived at sanctions violations'. The crucial question is this: IS AUSTRALIA GUILTY OF VIOLATIONS?

There is a credibility gap between what the Whitlam Government has said it believes in, concerning sanctions, and what, in fact, it is doing to implement them.

(1) The so-called 'Rhodesian Information Centre' is still operating at 9 Myrtle St., Crows Nest, Sydney, despite Mr Whitlam's announcement in December, 1972, that it would be closed down. The Centre is financed directly by the Smith regime; and its director, Denzil Bradley, has admitted in court recently that he is paid and employed by the Department of Information of the Smith regime. The Centre acts as an unofficial diplomatic mission and trade outlet for Smith's regime. (see enclosed report on the operations and background of the Centre.)

(2) Advertisements have been placed in Australian newspapers for at least the last 2 months, encouraging emigration to Zimbabwe, (e.g. The Australia, 27/3/73), and giving the Department of Immigration, Salisbury as the reply address. When people have replied to these advertisements, they have then been supplied with details concerning emigration to Zimbabwe — such details have come directly from the Department of Immigration of the Smith regime. It has been brought to the Whitlam Government's attention that it is against sanctions to encourage such emigration, and that the newspapers who published the ads, and the people who placed them, are guilty of breaches of sanctions. No action is known to have been taken by the Government, and the ads continue.

(3) Travel to Zimbabwe has been facilitated by both South African Airways, and even QANTAS, offices in Australia. People have been able to book flights from Australia through to Zimbabwe, and even to arrange accommodation and tourist bookings for within Zimbabwe. This situation was exposed by a newspaper article, (Nation Review, 30/3/73) and a Television interview, ('This Day Tonight, ABC 31/3/73). The Government, as a result, sent official letters to all international airlines forbidding such clear breaches of sanctions. However, no action is known to have been taken against the airlines which had been openly defying sanctions for the first three months of the Whitlam Government's term of office.

(4) Promotion of Tourism. Tourist firms

have been offering conducted tours of Zimbabwe, (The Age, 14/4/73), Nation Review, 19/4/73, The Australian 14/4/73) despite the fact that such tours are also clear breaches of sanctions. The Government responded, that such travel, being sold in Australia, was against Government policy. Yet such tours are still going on, (The Australian, 2/5/73).

(5) Mail. Mr Whitlam said on the 16th of May, 1973 concerning mail between Australia and Zimbabwe: '...Can't remember what the Security Council Resolutions say concerning mail...'. Yet, on 8th December, 1972, at the General Assembly, Australia voted for the total rupture of rail, sea, air, postal and radio communications with Zimbabwe and the severance of diplomatic relations.

(6) The sale of the Boeing Jets to Smith. A television program (This Day Tonight), produced substantial allegations and evidence that an Australian businessman had been involved in this deal — to quote the newspapers 'the most spectacular exercise in sanctions breaking', and 'the biggest hole punched in the sanctions campaign'. The Government has not announced whether any action will be taken over this vital matter.

(7) Trade. Evidence has been forwarded to the Government proving that the 'RIC' in Sydney is acting as a trade outlet and/or is facilitating trade relations between Australia and Smith's regime. Also, again a television program (T.D.T.) publicised the fact that Zimbabwean tobacco is being sold in retail stores in Adelaide. The Government has yet to take any public action concerning either of these matters of sanctions breaches. Yet the Government has said in a letter, that it is '...illegal to import or export from or to Rhodesia any goods at all without the consent of the Minister for Customs.'

(8) At Mr Whitlam's press conference on the 15th of May, 1973, it was reported that there was a correspondent representing 'Rhodesian' newspapers.

(9) On 22/5/73, Australia joined three African nations in proposing a Security Council Resolution aimed at tightening sanctions against Zimbabwe. Sir Laurence McIntyre spoke of the need for the Security Council to consider 'more drastic steps' against Rhodesia. The resolution, amongst other things, denied landing rights to the national carriers of countries that grant such rights to Rhodesian aircraft. Such a resolution directly effects S.A.A.'s rights to land in Australia, as South Africa allows Rhodesian aircraft to land in South Africa. Since the resolution, no action has been proposed, or taken, against S.A.A. by the Australian Government. (see postscript).

The United Nations has called for the publication of the names of violators (including Governments) and recommends that all states introduce stringent new procedures to block the import of embargoed items from Rhodesia.

**Will Australia be named as a sanctions buster?**

If Australia genuinely believes in sanctions, as a means of supporting the 'inalienable right to self-determination and independence of the peoples of Zimbabwe...', then specific legislation must be immediately enacted, making such sanctions an integral part of Australian law. Breaches of sanctions would then be clearly illegal and could be dealt with accordingly.

## Postscript

QANTAS and SAA negotiated an agreement, several years ago now, under a Liberal Australian Government; this agreement allowed for reciprocal landing rights for flights Australia-South Africa-England, and vice versa. At that time, an alternative arrangement was considered for QANTAS with East African Airways, an airline serving the Black African countries. This would have involved QANTAS and EAA in reciprocal landing rights and flights Australia-East Africa-England and vice versa.

The agreement with SAA has greatly benefitted white South Africa, and hence helped in the oppression of black South Africa, (and enabled the above-mentioned breaches of sanctions on travel to Zimbabwe). If the Whitlam Government believes in developing relations with Black Africa, and boycotting white Southern Africa, as a means of concretely helping the (black majority of that region, there is an immediate course of action open to it.

This is the complete renegotiation and cancellation of the QANTAS — SAA agreement, (in line with Australia's stand at the U.N. on 22/5/73), and the negotiation of an alternative agreement between QANTAS and EAA, (or some other Black African airline).

## open university

The "Open University" Committee recently appointed by the Minister for Education (The Hon. Kim E. Beazley, M.P.) held its first meeting in Canberra on April 6th.

After the meeting the Chairman of the Committee (Professor P.H.Karmel) said that the Committee was keen to have submissions from bodies and individuals having an interest in expanding opportunities for extra-mural higher education in Australia. The Committee would shortly invite submissions by wide public advertisement throughout Australia, and would in due course take additional steps to discover what type of courses adult members of the community might wish to take. In this connection, the emphasis would be on people who, for various reasons, had missed higher educational opportunities at the normal age, those who wished to heighten the qualifications they already have, and those who wished to engage in further study for its own sake.

## Philosophers and abortion

At a meeting held recently the Australasian Association of Philosophy (Canberra Branch) passed, without dissent, the motion:

"The Australasian Association of Philosophy (Canberra Branch) supports the Medical Practice Clarification Bill, and, having examined the arguments and considerations publicly urged against the Bill, finds them inadequate, fallacious and sophistical".

A paper by Valerie Routley in analysing the common philosophical arguments about abortion classified the arguments as those arguing that the fertilised ovum or early foetus had rights and should be treated in the same way as a person, and those arguing that its rights included the right to the use of the woman's body. Both assumptions, the paper claimed, were needed to justify opposition to legislation such as that embodied in the Bill, and both were open to very serious objection. Common arguments from the first class included a range of classic fallacies, and the notion that potential persons (or the fashionable variation 'genetic blueprints') were sorts of persons and had a right to exist, and the notion that hereby being of the species human was sufficient for rights.

"The thinly-disguised religious presuppositions involved in insisting on this treatment of the early foetus were unacceptable in a pluralist society", said Ms Routley. The arguments which claimed to show that the foetus' right to life gave it a right to the use of the woman's body as in pregnancy and childbirth led to completely unacceptable consequences if applied consistently in other cases and had accordingly to be rejected. Most of these arguments also involved serious logical fallacies, and associated redescription fallacies as describing the right to an abortion as the right to kill an unborn child. Even if a special parental or causal responsibility were assumed to apply (and that it could be was by no means beyond dispute or clear for all cases) the obligation so incurred would not normally extend to justify legal compulsion for the type of assistance required. Ms Routley concluded that "in sum, the arguments were almost as prize a collection of fallacies, invalidities and circularities as the standard arguments for the existence of God."

## Indonesia

Been thinking that you might go away at the end of the year? Well count Indonesia out if you fit the following description: young, longish hair, not a lot of money, travelling by hitchhiking and carrying belongings in a pack or shoulder bag. That, according to the generals in Jakarta, makes you a hippy. And hippies aren't welcome in Indonesia anymore, in fact they can't get visas. Is it their lack of tourist dollars that makes them unwelcome or have they been smoking up all the good local dope?

## UNION BAR REGULATIONS

(1) On Thursday, Friday and Saturday evenings members must show their Union Cards (current) to enter the bar. Before 10p.m. on these nights members may sign in three guests.

After 10 p.m. members only will be admitted.

However, when the Meetings Room bar is open for members and guests, the main bar is for members plus one (1) signed in guest only.

(2) On Friday and Saturday nights members of the C.C.A.E. may not sign guests into the main bar.

A.N.U. Bar Committee  
June 5, 1973



Little has happened since the last issue of Woroni excepting for the Nimbin Pub Festival held during the May vacation. Canberra was becoming a bit of a bore so the Hare Alcohol Consciousness Tribe set off to Nimbin under the leadership of the Guri Jack Gi, the fat twenty two year old mystic, to fraternise with the hippies.

The festival manifesto stated that "the festival will not be about numbers but about energy created and exchanged, creativity harnessed and joy manifest." Well for the Hare Alcohols we had a low energy festival, our creativity was certainly harnessed most of the time and lots of joy was had going off our bananas in bananaland.

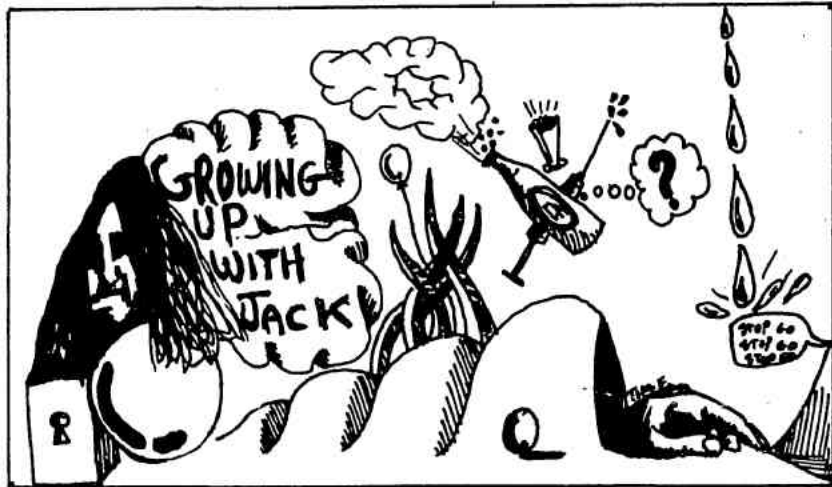
When we arrived at Nimbin our first task was to set up camp so as to commune with nature. Tents were easily erected but fixing a campsite was more difficult. I tried to find the tool exchange in order to get the necessities, however this was fruitless — the only tool exchange I found was in the sauna baths — so I gave it up as a bad trip and went to the pub.

The daily lifestyle of the Hare Alcohols rapidly degenerated into one of going to the pub from ten till ten and then sitting around the campfire smoking drum the rest of the time.

Sunday was a low energy, low tech day. The pub was shut so we made content with dropping some Southern Comfort, sitting around the fire smoking our now dwindling supplies of drum and putting shit on the counter-culture.

On Tuesday we returned by train and played cards and sucked more piss. In the end the carriage became a bit grotty so you can guess where that went.

Most of the entertainment at the festival was impromptu, some of the best being by the clowns dressed up as cops. The Tuesday Night morphine bust was a well staged act and the forced release of the prisoners rather leads me to believe that not all hippies subscribe to peace.



The aftermath of the bust was the arrival of the rugged 24 member 21st squad of Sydney fame. However, they only came to suck piss and make pigs of themselves. They only wandered around in football jumpers pretending to be tourists and only made a couple of busts for saying "fuck" in the main street.

Basically the Festival was like a sewer — what you got out of it is what you put into it. We got drunk.

Senator Murphy has given up talking to Gough in the last month and the reverse applies — so much for open government. Murphy won't be in the Senate too much longer so not to worry — his case is a classic one of a man brilliant in opposition but hopeless in power. The only reason Murphy is number one on the Senate ticket in NSW at present is due to the cunning machinations of his mate Doug McClelland, Minister for the Media. Since the Senate was founded NSW candidates have been subjected to a college system of determining their position on the ticket. This time round Doug gathered support and abolished the college system, now it is on the basis of seniority so naturally Murphy becomes

number one. Lucky for Murphy otherwise he would have found himself in the rather embarrassing second or third position.

Black Mountain appears to be a lost ecological issue now that cabinet has rubber stamped the PMG tower. Perhaps the tower should be called the Haydn Tower for services rendered by Bill Haydn, Minister for Social Services, the man responsible for pushing the tower through cabinet. The issue was initially booked to take about one hour of cabinet time, but ended up taking twelve hours. Haydn's only effective opposition came from Tom Uren, Moss Cass and Keppel Earl Enderby. In the end Whitlam got so bloody sick of the argument he voted in favour of the tower. Thank you Bill Haydn, I hope your garden dies, that is if you haven't killed it already.

And on the dope scene... The Drug Squad now officially consists of Detective-Sergeant (third grade) Ray Sweeney and one Alan Crawford from Sydney. Lambert has been moved sideways for reasons best known to himself.

The Interpol push is still on though, Sweeney thought the National U article was fairly good. Problems will arise, later however, because a policy is being established of police keeping to their respective home territories e.g. NSW police will not be permitted to casually involve themselves in the Special Branch affairs of, say, Victoria.

The identities of the two police that we have said will be coming to Canberra soon have been established. One is Det. Const. Alan Simpson who is about 5'6",

black hair reaching over his ears and a black goutee with flecks of gray. He hangs around Kings Cross trying to convince people that he is a speed freak, strong rumour says he has even convinced himself. He has already busted three Canberra people in Sydney.

The other is Det. Sarg. Davidson. He is presently in Hong Kong and Singapore but should return soon. He is about 6 foot tall, and has blond hair which is balding a bit at the front and curls over his collar at the back.

Although any policeman can virtually do what he likes on ANU premises only one, Paul Brown, has official permission to come and go as he likes. Normally, there are nebulous channels to go through, including ANU Security.

Recently the Special Branch brought Woroni to the attention of various people in the police force, and they are now reading avidly (those that can read). On the side Customs placed an ad in the national media four weeks ago calling for five undercover agents — one is definitely coming to Canberra.

By the way medical advice can be disheartening (in more ways than one)... The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional ability, local inflammation of both the liver and the kidneys are constantly present. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is almost incapable of resisting disease. A slight injury, a severe cold, or a shock of the body, or the mind, will commonly provoke an acute disease ending fatally. Compared with inebriates who drink different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.

Bullshit, (I think),

Suck More Piss,

Jack Growford.

#### EDUCATION AUTHORITY FOR THE A.C.T.

An independent panel has recommended an interim Authority to be responsible for Government schools and pre-schools in the A.C.T.

The principal recommendations of the panel are:

- \* A Council of the Education Authority will direct policy and administration of government pre-school, primary, secondary, special and evening college education. Initially it will be responsible to the Minister for Education.
- \* The Council will have eight part-time members nominated as follows: the Government (2), the ACT Commonwealth Teachers' Federation (2), the ACT Council of Parents and Citizens Associations (2), Canberra Pre-School Society (1), ACT Advisory Council (1), together with the full-time professional head of the Authority — the Chief Education Officer.

- \* The Chief Education Officer will be selected by the Council.

- \* Boards will be established to control each Government school with powers delegated by the Authority, including determination of broad school policies, budgeting and use of funds, and discretion in employment of professional and non-professional staff. Members of the school boards will be elected.

- \* The Authority will establish formal machinery for discussions and negotiations about relationships between Government and non-Government sectors.

An interim Council in the same form as the permanent Council will be established as soon as possible and will have the services of an eminent educationist as an interim chief executive officer assisted by two full-time officers.

\* The interim Council will develop policy for the changeover from the present system and may establish advisory and consultative committees.

In the process of being established on campus is an "Ecological Consciousness" group. This group aims to open peoples eyes to the need to adopt a completely overhauled revolutionary outlook towards ecological problems. It claims the way to overcome the environmental crisis is through adoption of new aims and lifestyles centred around low technology and limited growth.

#### Staff

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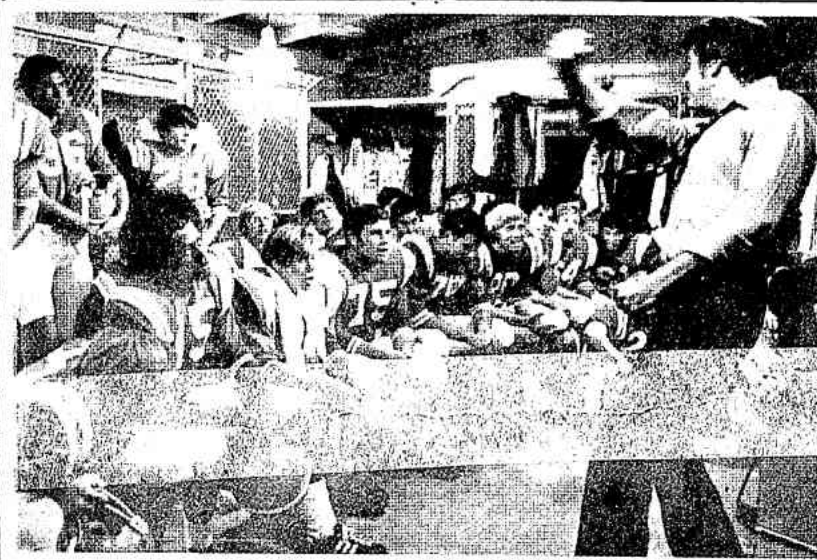
## Did Hamlet roll his own?



From Denmark, land of Hamlet and Elsinore and world of leather and oak and things steeped in the tradition of pleasure, comes a great roll your own tobacco. Royal Shag is a magnificent experience that no roll-your-owner should miss. Did Hamlet roll his own? Had he, it probably would have been Royal Shag.

Royal Shag...one of the Great Danes

S193



At half time Tiger socks it to his disheartened team

## Rugby Roundabout

### SPORTS UNION

"The beer they serve in your Union Bar reminds me of home. It's weak and warm like ours."

Those were Mark Oran's concluding remarks (lightweight forward [17-5] in the New Zealand Universities Rugby Union Touring Side). I had just finished interviewing the team members, their manager and coach. The question and answers commenced an hour earlier and wandered from talking about the tour and Rugby Union to discussing New Zealand and Australian Universities and the Fallopian Tube and Steel. What is the Fallopian Tube and steel you might well ask? Only one of Otago University's social Rugby Union teams (others such as the "Medico Boozers" also got a mention).

Question: "How many Rugby Union teams can Otago University field?"

Casual reply from about two feet above my head: "About thirty two."

By making a few quick calculations, using figures for the percentage of student participation in sport on ANU campus and the greatest number of teams we field in any code, I estimated that to have so many keen sportsmen, Otago would need a campus population of 358,476 students (give or take a few hundred).

I was corrected. Its population is a mere 7½ thousand.

Refusing to be impressed I tried to justify the New Zealander's involvement in campus sport by assuming that their facilities must far exceed ours.

Question: "I suppose sporting facilities in New Zealand Unis compare favourably with what's at ANU?"

Answer: (Amidst general laughing, rolling on the floor and holding their sides and the occasional "Be real!")

"Auckland University which is one of the largest in New Zealand has a few playing fields and one or two dressing sheds".

The discussion then moved onto Sports Union organisation in New Zealand and from what I could gather the majority of New Zealand Unis don't have a separate Sports Union but rather have sports representatives on the Student Executive to control the \$26 p.a. Sports fees.

(By this time the boys were starving. After early morning training on the North Oval "ice rink", then tramping around our "Greek Wedding Cake" Parliament House, only to be revived by morning tea with the Minister for Sports and Recreation, lunch was well on the order).

In an earlier conversation with the coach and manager, I discovered that the twenty three day tour had been sponsored by the New Zealand University's Rugby Football Council, the Australian Universities Sports Association Rugby Council and also from the players own contributions. Matches were to be played in Melbourne, Canberra, Sydney, Armidale, and Brisbane.

Question: Any complaints about the tour organisation in Australia?

Answer: None, except the publicity for the Melbourne game seemed rather ineffective. (In an Aussie Rules State, I wonder Why!)

The team will leave Australia for a final game in Auckland on June 3. The team's attitudes to Australian Universities' sporting interest and participation, has surely undergone a change.

(Quote of the week)

Question: From what you have seen how would you estimate Australian students' attitude to Sport?

Answer: (Team Manager). I think Aussies, like New Zealanders, are pretty sport mad. We all realise sport on campus is worthwhile and productive.

P.S. (seriously) Congratulations to the ANU Rugby Union Club on organizing such a tight programme, both Sporting and Social. Other clubs could use this as a successful example.

Mark Findlay

### SOCCER REFEREES COURSE

Lectures outlining the rules of Association Football will be given at Reid Methodist Church (cnr. Coranderrk and Doonkuna Streets, Reid) on 13th and 14th June. Both lectures will run for 2 hours, commencing at 7 pm.

Interested players and persons wishing to referee Soccer are invited to attend.

For further information, contact Geoff Lindsay, Garran Hall, ANU

## Raves & Reviews

### CABARET:

Capitol Theatre, Manuka.

Many of my friends who had seen Cabaret raved about it. I went along thinking that it could not be all that good, and wondering what faults I could find. There was, however, no food for my cynical thoughts. The film is a masterpiece.

The story, set in the Germany of the early '30's, is the old one of love between two persons of differing types; Sally (Liza Minnelli), a singer/dancer in the Cabaret, and Brian (Michael York), a visiting academic, giving English lessons to pay his rent. There are also supporting love stories. It is through these that the film portrays the differing approaches to life.

Each important scene in the development of the love story is paralleled in a sketch at the Cabaret, run by "Emcee" (Joel Gray), who is brilliant. It's in these scenes that the camera work, always good, reaches excellence. The scenes are fast, and rely heavily on close-ups of an infinite variety of facial expressions, in which all members of the cast more than adequately fill their roles.

The other scenes are also best told by the camera. The dialogue, though at times humorous, is often cliched, and really quite unnecessary to a film which is improved by seeking expression in other ways. The direction of Bob Fosse must take some credit here. He presents a compact film, with striking juxtaposition between scenes of love, of the Cabaret, and those depicting the rise of the Nazis, a theme of ever present importance in the film.

Don't sit at home, alone in your room, go to the Cabaret.

Peter Whitney.

### Democratic Theory: essays in retrieval

C.B. Macpherson. Clarendon Press, Oxford

Professor Macpherson of the University of Toronto, is well known for his book 'The Political Theory Possessive Individualism'. In this book he argues, that there existed an underlying unity, which provided a conceptual basis of English political thought in the period 1600 to 1800. Macpherson calls this basic unity "possessive individualism". By assuming this concept to be correct, Macpherson infers, that a society which fostered this concept is a society in which man exists in his 'natural' state, i.e. that Capitalist society is man's natural environment.

In his new book "Democratic Theory" Macpherson still assumes the idea of capitalist society, as the natural state for man to exist in, while adopting a liberal-reformist approach to the various problems of democracy. In his chapter on "Property" he claims that some ills do exist, but that a fundamental revision will bring about the reform necessary. Macpherson is an analysis of present day western democracy reaches the conclusion "that unless the leaders in the west are prepared to make or accept the fundamental changes, in the "liberal-democratic justifying theory... the West stands to lose...the communist nations can take over and are taking over."

Macpherson's book is interesting to both the liberal and the Marxist. For the liberal, he could not read a better or more succinct analysis of liberal-democratic theory. For the Marxist, this book reaffirms all his old prejudices that liberalism is essentially reformist and when the actuality of the revolution is realised the liberals will fall on the wrong side of the fence.

Paul Hoover.

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### The Australian National University

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## Biological Organisation

Membranes in cellular organization	13 June	(Dr H. Rosenber)
The genetic program	20 June	(Professor J. Lanriddle)
The nervous strategies of behaviour	27 June	(Dr R. F. Mark, Monash University)
Co-operation between cells in the defence of the body	4 July	(Professor G. L. Ada)
Ethology: Science or myth?	11 July	(Professor S. A. Barnett)
Ecology - the problems of hierarchy	18 July	(Professor D. J. Anderson, University of New South Wales)
The ecology of hunting man	25 July	(Professor J. B. Birdsall, University of California, Los Angeles)

to be held in the H. C. Coombs Lecture Theatre on Wednesdays at 8.15pm, starting June 13. In this series arranged by the University's Research School of Biological Sciences, distinguished speakers will discuss biological organisation at a wide range of levels from cells to societies.

378.947  
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# THE POLITICS OF NIMBIN

Woroni staff member David Wright was at Nimbin. Here he discusses the importance of the Aquarius Festival.

## THE HAPPENING

The Aquarius Arts Festival held at Nimbin between the 12th and 21st of May was one of the most remarkable events to confront Australians in recent times. However whether or not the influence of Nimbin will be at all real, beyond the 6,000 or so participants will only be decided by time.

At Nimbin 6,000 people got together and for 10 days lived in absolute harmony with both each other and with their environment. Most importantly as well as living in harmony with each other they also achieved harmony with the "Straights", the townspeople. These people themselves became thoroughly absorbed by the festival, beyond simply the point of monetary gains. [Its not often you see a 45 year old milkman spaced out of his brain by rock music dancing screaming and cavorting all over a stage]

And it was no coincidence that the 6,000 people lived together peacefully. They worked fucking hard at it. All people there were aware that they needed to try in order to make the festival succeed, and they really did try. So much bad that is done unthinkingly in a normal environment was thought about and then rejected. People complied with restraints on their behaviour because they accepted them as being necessary for the well being of the other festival goers and thereby the festival. People didn't piss or wash in the creek, they used the meagre facilities available or else formulated their own alternatives. People were actually concerned about each other, and it manifested itself everywhere, from the clean campsites, to the spontaneous freeing of the trio arrested on drug charges to the successful operation of the food co-op.

## IDEALS AND REALITY

Nimbin was a very political affair. From the time planning commenced the festival was intended to be a challenge to existing life styles and patterns. All people who went there were aware of this. All went there dissatisfied with the presently structured society, though their suggestions for cures varied widely.

However, the fact that all succeeded in combining and making the festival an undoubted success does not mean that Nimbin marks the way that society must change, rather it offers a few suggestions.

To Festival Organiser Johnny Allen and Graeme Dunstan, Nimbin was seen as 'a prophetic vision for a surviving community'.

The Festival is being approached not as a collection of performances for consumption, but as an experiment in community'. Dunstan stated in an article in the first issue of Nimbin Good Times. In criticising the existing world situation Dunstan claimed that what was needed was a new morality,

as epitomized by the drop-out movement. Of the drop-outs he claimed 'they represent a social movement, which because it has a vision for the future sees itself (and its life), as an alternative to establishment society and all that is associated with its moral and institutional bankruptcy' - and, 'Far from being social lepers these are highly moral people who have chosen hardship because they see no future in the city life'.

That Dunstan and Allen's aims were incredibly naive was proven even before the festival, that the aims if thought about and adapted to a real world, could be extremely significant was however proven by the festival.

In the weeks building up to the festival, a community of "drop-outs" gathered at Nimbin. Their function was to prepare the site for the forthcoming onslaught. They were all to combine and work to build the necessary structures and in return be supported by Aquarius; to the extent of provision of meals. What actually happened was: many people arrived, declared their intention to work, then did nothing.

Aquarius was lumbered with a workforce, only half of which was actually working, yet the remainder still demanded their section of the communal pie, ripping off both Aquarius money and Dunstan's idealism. This is on par (possibly even above par, in that usually only 25% would work) for members of the counter culture. It has to be accepted, that the counter culture is basically aristocratic and self-serving. It is made up of the children of the upper and middle classes, and has little relevance to the working class poor.

"You've got to be pretty rich to be a successful hippie" a builders labourer friend of mine said to me recently. If idealism attached to the counter culture in general is unreal, idealism surrounding the counter cultures ability to successfully establish self sustaining rural communes, that can act as a progressive example for mankind is nonsensical.

Attempts to create alternative rural communities by Australians go back as far as the 1890's. As well as the William Lane utopian trip in Paraguay, which failed within four years, experiments were made in Australia.

In 1893, "three colonies, NSW, Queensland and South Australia, ... passed acts to facilitate the establishment on the land of communities to be managed under the cooperative principle. all were passed in the belief that there should be opportunity for the experiment to be tried within Australia and that some of the best of its young men and women should if possible be dissuaded from emigration". Three communities were established in NSW at Pitt Town, Wilberforce and Bega. By 1896, all three had dissolved, their utopian dreams shattered by inadequate capital and internal squabbles. Land was split into individual blocks.

At the time, one Michael Davitt stated, "The desire to own property of some kind is all but impossible to elim-

inate, from the minds of those who are bred and born under the property owning systems of our modern society".

After the failure of these communities the idea was dropped by its then chief proponents; radicals in the unions. It stayed in a state of sleep until revived in the sixties with the "back to nature" movement. Though it is a side point, it is interesting to note, [as pointed out in Rampart Dec. 1972 in article by Jonathon Kozol] that "the rise in sales of pacification literature such as the Whole Earth Catalogue...parallels directly the decline in sales of books by men like Eldridge Cleaver, C. Wright Mills or Bobby Seale".

With "back to nature" came dreams of the countryside, its natural purity and its absolute untrammelled beauty. Occasionally the dreams turned to reality. People bought land and set up communes. Occasionally the communes lasted more than one or two years. If they did, it was with a massive population turn over, and generally a policy turning away from growing food for subsistence, to growing dope, for money.

In considering the claims of Dunstan & Allen it is necessary to ask 3 questions.

1. Can the drop out movement successfully lead any nature revival.
2. Is the fashionable hip-move back to nature a progressive one.
3. Is the move back to nature a solution to the problems of modern civilization.

The answer to all of these questions, is an undoubted NO!

Hippies are basically lazy. The reason they are drop-outs is because they shouldn't be fucked doing anything.

Couldn't be fucked attempting to battle all the other people in the competition to be the biggest best and most powerful. As well as being lazy hippies really like drugs. Really like to lie around, in the sun totally unhasled, absolutely spaced out. There is of course, nothing wrong with laziness, nor is there anything wrong with drugs. But they are totally incompatible with subsistence agriculture. Farmwork is very hard, demanding work, requiring large quantities of dedication and sweat. For a farm to succeed it must be built up over many years, it must totally dictate a life. The drop-out movement is just not prepared to put so much into anything. Its a bit of a contradiction really, because as soon as a drop-out expends energy over something (except scoring dope) he is no longer a drop-out, especially in the eyes of other drop-outs.

The fact that hippies couldn't be fucked doing battle in the struggle for money, power and possessions doesn't necessarily mean they don't like money power and possessions. It means more so, that they don't like the battle. All the evils of present day straight society exist also in the hip-society. Racism, chauvinism, materialism and numerous other bigotries and prejudices are rampant among the arch-proponents of peace love and brotherhood. The hip-world has parallels to the straight world, all the way through its structure. Very often

sectors of the hip-world have more in common with their equivalents in the straight world than they do with their long-haired comrades. This factor emerged in two extremely clear instances at Nimbin.

Firstly, when trouble with the police broke out, the hip-religios, the Jesus freaks, the Hare Krishnas, the disciples of the Guru and the rest were putting forward policies of ignoring this conflict and seeking only personal gratification, in the same way as straight religion acts as a pacifying agent.

Secondly, at a meeting with the trio of people arrested, the festival organisers told the meeting not to believe the story of the arrestees but to believe what the police had to say.

The obvious conclusion is that the hip-world is extremely closely intertwined with the straight world. It is not an independent revolutionary group at all and never can be until it takes more into consideration than purely its own pleasure.

We now come to the third question.

If it was widely adopted would the move back to nature be any sort of answer to the problems civilization is presently experiencing? Again the answer is no. The back to nature revival is essentially selfish and escapist. It may possibly be an answer for a few people who have the money to purchase land, and the declination to work it, but to the poor and the oppressed, it is totally irrelevant. The argument presented by Dunstan and Allen, that decentralization policies should be concerned with reviving small country towns is also only another form of elitist escapism. There is a limit to the demand for the products of cottage industries, and not all people are enthused by life in a small rural community.

## CONCLUSION

For ten days Nimbin was a success. For ten days, student hippies and drop-outs lived in an artificially constructed community (constructed incidentally on \$75,000 AUS and Commonwealth Government money) and rejected consumerism, commercialism and the home town blues. The hills really were alive with the sounds of music, and laughter, and people were genuinely happy. But Nimbin was only for ten days, and it was artificial. Towards the end of the ten days problems did arise. Weariness with the country life was becoming apparent, the amount of beer drunk and the number of meat pies eaten were steadily rising. Ten days was probably about the perfect length of time, any longer would have seen mass disaffection.

The future of the ideas of Nimbin lies in the cities. It is up to the people who went to Nimbin to take all they learnt at Nimbin back to the city, to apply it and to teach it. To teach that there are faults with the existing social structure. Faults which serve only to exploit people, and which are successful only because of peoples ignorance of how to overcome them. To teach that food does not only come out of cans, that cures to illhealth do not solely come through chemicals prescribed by doctors, that enjoyable entertainment does not have to be formal and organized, that it is possible to live in an environment that is both clean and populous, that the morality preached by community controllers serves only to repress and prevent, that honesty and trust do not have to lead to misery and exploitation, and that people can cohabit happily if the society they are living in is satisfying. These and more were the lessons of Nimbin. Their adaptation to modern civilization is an essential step towards the construction of a free and equal society.

Any comments on this article will be most welcome.

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